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Accolades to Sprague Family

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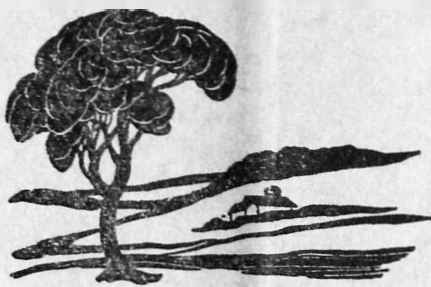
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THE GREEN

FOR HOMESTEADERS, ON-TO-THE-LANDERS,
AND DO-IT-YOURSELFERS



REVOLUTION

SCHOOL OF LIVING, BROOKVILLE, OHIO 45309
PUBLISHED MONTHLY

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Free Land Is Necessary For A Green Revolution

By Louis F. Potter

[Editor's Note: Many a would-be homesteader has written to *The Green Revolution* about his concern over financial difficulties—the high cost of land near the city where he has a job; the high cost of credit if he has to borrow; the high prices for machines and equipment. As one said, "We want a homestead now, while the children are young. And we can't put away enough savings to cover all the early costs. What do you advise?"

Will you read what Mr. Potter has to say here, and then send to the editor the answer you would make to this would-be homesteader's question?—Ed.]

Free land is nature's gift to all people. Every person therefore has a birthright of free possession of the land he occupies and uses for his livelihood.

Rent of Land is Theft

However, when, as now, the public sanctions the practice of persons acquiring or possessing land beyond this equitable limit, land soon becomes the property of a few persons who hold more than they can personally use. This portion is withheld from others, and the multitudes are thus forced into landlessness and poverty. Nature's free gift of land to all has become subject to fees—price or rent for land. This constitutes publicly authorized or legal thievery of the birthright of land. Receipt of land cost or rent is a theft of the product of the people who work. It is the subjugation of the masses into

peonage.

Plenty of Land for All

There is enough good land in all countries, even today, for each to possess his birthright of that land needed for his occupancy and legitimate livelihood. Areas of good land in all countries, in all ages, withheld from use by individual "owners," shows that there is a surplus of land. As a result, each person who works as an employee, on land or in industry or in commerce, is working his utmost in order to cover what is taken from him in land rents, land prices and in taxes on land. This enforced poverty extends also to the self-employed who can afford to purchase barely enough land for their livelihood.

Voluntary Limiting of Land Holding

Some day people will recognize the thievery and tyranny of acquiring or holding land in excess of their equitable portion. They will reject it as they do all other publicly recognized thievery within their community. They will withdraw their sanction from it. They will voluntarily limit their holding of land to occupancy and personal use.

Unused or withheld land will then be automatically unowned and available, free. Every person will then have good land without charge and without being subject to regulation or coercion by political authority.

Urge Freedom

In that case, neither govern-
(continued on page 4)

Animals On the Homestead

By Hal Porter

Part II

By the time I got my goats I was well versed in the organic method of growing animals. I think the system would be much more effective if I could raise one-hundred per cent of their food on my homestead but to do that I would need about two more acres. About fifty per cent of their feed is the best I can do, even with renting a small piece of land from a neighbor. On the goats I ran into the same allopathic system of keeping them healthy with frequent doses of chemicals, antibiotics, etc. The neighbor who helped me get my first goat advised me to worm her right away. I ignored such advice. Recently, through the Mildred Hatch Free Library, I procured a copy of *The Herbal Handbook for Farm and Stable*. I found in reading this that if I give the goats garlic now and then they will have no worm trouble. One time they got loose bowels and following the advice of the book I gave them both rose and blackberry vines to munch on and cured the condition in 36 hours.

I learned a lot more than just how to feed my stock and flock in these few years. Every now and then I will read or hear someone speak about dumb animals. Or someone will pontificate that the main difference between animals and people is that people can think and use tools and that is what makes them a higher form of life and better than the brutes, who seem not as brutish as humans. Some of those who write such things are supposed to be scientists. I say "supposed to be" because if I understand the meaning of the term "scientist" these writers

and teachers are far from it. Yet when I maintain that animals can think and that all their actions are not governed by instinct, I get those pitying looks as though I had gone soft in the head.

Animal Intelligence

I would like to have these believers in instinct and the superiority of humans here on my homestead a while to actually watch animals and communicate with them and maybe prove them wrong. I say "maybe" because it is very difficult to pry open a closed mind.

For instance, one authority said that animals can't build anything except of course dens dug in the ground and nests built by the birds, and that these are constructed wholly by inherited instinct. I wonder how he would explain the following?

I borrowed a billy goat to breed two of my nannies, and put him in a pen behind the barn. On the barn wall I had several racks holding scrap boards and planks, some of them ten feet long. A small roof for a shelter for Billy was nailed to the same wall and covered the racks and lumber and a small expanse of ground. Next to the wall on the ground I had placed several concrete blocks and four by fours and other planks on them. Billy apparently decided he wanted a floor to lay on or stand right close to the wall of the barn. The lumber was in his way, but he had horns, and I watched him work from a distance. He went to one end of the raked lumber, hooked a horn behind a timber and threw it to the ground; then he walked to the other end and repeated the process. He did this with each
(continued on page 2)

Mortgages, Machines and Other Problems of Self-Sufficient Farming

By John Seymour

Part I

[Editor's Note: John Seymour is a writer and commentator on BBC in England (author of *Fat of the Land*, an account of his first homestead experiences). Below is the first of a series obtained from letters reporting on the Seymours' new homesteading adventure, on 70 acres they have bought at Fachongle, Isaf, Newport, Pembrokeshire, Wales.]

I have been reading *School of Living* journals for some time, and I was feeling something like a man who has come into a cinema half-way through the film and is puzzled by the story. Then I read your issue of *A Way Out* in which you described the origin and development of the *School of Living*. This was like a good, concise account of what the filmgoer has missed, whispered by the person sitting next to him. So now I feel much more familiar with the decentralist movement in the USA.



What Is the Proper Way to Live?

Being about the only "self-supporting" crank about here, I often feel a little lost and depressed about it. Surely the whole world can't be out of step except me? Can it be that I perhaps am out of step? But the latter is not the kind of question to ask oneself too often if one tries to be a man who thinks for himself. Then—I am constantly asking myself—what is the proper way to live?

We are hard at work here developing a 70-acre farm from the wilderness into which the 'tweenwars depression had plunged it in order to turn it into a modern self-sustaining farm. Before, on our 5-acre holding in England, we had eschewed most machinery. Now I find myself forced to hire expensive machines for draining and clearing rock, to buy a tractor, muck-spreader, ploughs and gear of various kind. Our "self-supporting" activity gets left because there is so much farm work to do. Aren't we going the way of ten thousand other commercial farmers and land exploiters? We are deep in debt—have to get more and more cattle to try to get us out—have to employ a man so that I can get away to do my television work and make some money—and I work to pay the man. This is not "homesteading"?

But what is?

A man who works in an office and plays about on 10 acres on weekends and grows a few cabbages?

Compromise

To be self-sufficient in food—I know how hard you have to work; I've done it. Marvelous work, the finest there is—but it's so easy to compromise. Buy and bring in cattle and pig and poultry feed? What's self-sufficient about that? Grow grain then, maybe, and thresh it and grind it? What with? Load up with modern machinery? What's self-sufficient about that? Who's got to make, and service, the machinery? Are we content to have a race of wage slaves in factories

in order to support us elite homesteaders on our happy farms?

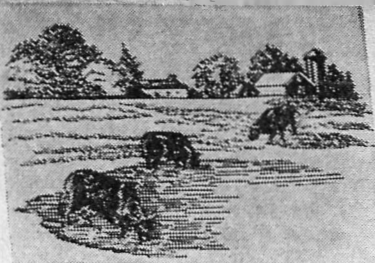
We have a huge deep freeze now; would I be content to work in a deep-freeze-making factory? Well, no. Have I a right to expect others to do so, to support my (possibly essentially bogus) decentralist philosophy? Become then a "Thoreau-type" homesteader? Everybody forgets that Thoreau only spent two years out of his life homesteading and was not married.

At present we are trying to make every use of centralist industrialized society and at the same time have this posture of being "self-sufficient" and independent of it. We are completely dependent on it.

My own solution would be to get right away from it all; have no machinery except horse machinery which can be made by a blacksmith, no electricity, no mass-produced goods at all. I know this could be done. But how difficult, when you must first mortgage yourself to buy your share of the earth's surface to do it on. Compromise; it's all compromise!

What Do We Want?

Well, we keep healthy, and have (sometimes) a smug feeling of superiority over the people who catch the 8:30 every morn-



ing. I'm not sure how justified it is though.

This doesn't mean I no longer believe in the decentralist movement. It only means I think it wants thinking about, and experimenting with, a hell of a lot more before we really know what we're doing. It's machinery that balls and complicates the whole issue up. I would love the kind of society you had in North America say in 1780—minus the religious intolerance. We can't have that sort of society again, it appears, because of the inter-

Accolades to Sprague Family

Interest in and response to the Ken and Dee Sprague family's stand against vaccination (reported in the January and February *Green Revolutions*) has been lively. Many were impressed with the fact that five children (8 to 22 years) have known not a single dental cavity among them. "Bravo" wrote one reader. "This should be featured! Let's hear the inside—how they did it."

The Spragues do not seek publicity (they declined an invitation for a radio appearance). But stories of their experience will appear in *Lyle Stuart's Independent* and in the April issues of *Let's Live* and *Herald of Health*.

They lived and worked at the Heathcote School of Living Center without salary. They incurred heavy expenses because of their stand; the December phone bill rose to \$130 in an effort to locate legal counsel. Civil Liberties defense, and to keep in touch
(continued on page 3)

nal combustion engine and all that. What then can we have—do we want? Anyone can see what we don't want.

Anyway, I'm beginning to think Sally and I are barking up the wrong tree here. I'm beginning to think we should farm for self-sufficiency only—no cash crops—no government subsidies and handouts—no hired or bought machinery—no hired man. The old people here built fine houses out of the native rock with earth mortar—free. We buy-buy-buy. Cement! Asbestos! Piping! Plastic! The lot! Somehow there doesn't seem any way out of it. We've 20 acres of woodland here; we buy coal, and electric heating.

(to be continued)

Comfrey Is A Good Healer

The work of Dr. Charles Macalister of Liverpool Hospital in the 1930s shows that comfrey contains a substance ("allantoin") which can help bones knit, heal internal irritations and external sores more effectively than the chemical copy used by the orthodox. Modern herbalists know its qualities and add to its long record of healing.

Mrs. Dorothy Johnson (New Zealand) reports that she grew up to 124 tons of comfrey fodder per acre. She says:

"A neighbor of mine, a cardiac and allergy asthmatic, nibbled absentmindedly at some comfrey leaves while we discussed its virtues in horse breeding. The next day he rang to tell me he had had his first unbroken night's sleep in 30 years. For weeks he ate a little raw comfrey every day and slept through every night."

A Mr. Paskin, Victoria, B. C., kept records of inquirers and their results from the comfrey plants he supplied them. A man who used small sliced pieces of root in salad found relief from congestion. Another eats 8 to 10 leaves in raw salads and sandwiches each day and is completely relieved of a bad case of congestion.

Research shows that comfrey leaves are a high-protein spinach, rich in minerals and vitamin A. The best eating variety is Bocking No. 4.

How to Use Comfrey

Wash young leaves and include in salad, or in sandwiches as with lettuce.

Place washed leaves in an enamel saucepan, without any water, and cook at low heat for 10 minutes. Serve with a little lemon juice or salt and butter.

Use liberal quantities of the washed leaves in soups and stews.

Dry the leaves carefully and grind to a powder. Use powder, with a teaspoonful of carob flour, in a glass of water for a good "tea."

Add chopped green comfrey leaves (or dried comfrey flour) to scrambled eggs.

Comfrey au gratin is made by putting a layer of cooked rice on the bottom of a baking dish, then a layer of cooked comfrey leaves with some grated cheese and butter, and then repeat with more layers of rice and comfrey. Add milk to barely cover and bake for an hour in a fairly hot oven.

Add cooked comfrey to white sauce and serve on hot toast.

[The above is taken from *Comfrey, The Wonder Plant*, Box 122, Otorohanga, New Zealand.]

Flight From The City

By Ralph Borsodi

Chapter 3 — Food, Pure Food, and Fresh Food

It is a mistake, however, to think of our experiments in domestic production purely in terms of economics. Particularly is this true of food. For ours was not only a revolt against the high cost of food. It was a revolt against the kind of food with which mass production and mass distribution provide the American consumer.

In common with the overwhelming majority of people, we suffered the usual run of digestive and catarrhal ailments. We all had colds several times each year; constipation was something every member of the family had to fight; between periods of biliousness, headaches, fevers, and similar visitations we enjoyed only what might at best be described as tolerable health. I would not give the impression that we were a sickly family. On the contrary, so far as health was concerned we were probably better rather than worse than the average family. Our ailments were almost never severe enough to keep us in bed. None of us had ever been confined in a hospital. But saying that our health was slightly better than average is not saying much.

Partly as a result of an accumulation of accidents and coincidences, and partly because of our own efforts to find the answer to the riddle of good health, we finally arrived at the conviction that most of our ailments, and probably most of the ailments of mankind, were caused by wrong foods and incorrect eating habits. I remember how amusing this idea sounded the first time it was propounded to me. Mrs. Borsodi and I, happening to meet Hereward Carrington, just as we were on our way to lunch in the city, asked him to join us.

"I'm sorry," he said, "but I seem to be catching cold, so I am eating nothing at all today."

I looked at him with astonishment. The old adage about feeding a cold and starving a fever came into my mind. What in the world, I thought, could eating have to do with a cold? "Join us, anyway," I said. "You can watch us eat, and the sight of food may tempt you to order something yourself. And besides, I'm curious to know upon what theory you cut out eating when you have a cold."

Carrington accepted the invitation and in the course of that luncheon Mrs. Borsodi and I listened for the first time to a disinterested exponent of the theory that improper eating is the cause of most disease. Up to that time I had always dismissed the idea as the vaporing of vegetarian and physical culture faddists. But I was by no means convinced by what Carrington said. I still argued valiantly for the orthodox medical explanation of disease in terms of germs. The luncheon failed to convert us to the extreme position which he maintained and which we have since come to accept. But the incident prepared us for real conversion shortly thereafter.

Among the books published by the corporation by which I was then employed were a number of volumes by a Dr. R. L. Alsaker. I had never read them, principally because they had seemed to me the works of a dietetic crank. But I brought some of them home after the Carrington argument and Mrs. Borsodi and I both read them. Alsaker's arguments seemed to us quite reasonable. We saw no reason why we should hesitate about experimenting with diet as *a means of maintaining health, the medical profession having signally failed to keep us healthy*. But we did not find this as easy as might be imagined. Indeed, it was only after a period of years and after we had moved to the country that we completely changed our diet from the conventional pattern to our present one. During this period Mrs. Borsodi made quite a study of the chemistry of food; we dug up what we could about the fight for pure and unadulterated foods which Dr. Harvey W. Wiley had waged back in President Theodore Roosevelt's administration and as a result developed a thoroughgoing distaste for the commercialized food stuffs which up to that time we had eaten.

One after another we gave up predigested breakfast foods, white bread, factory-made biscuits and crackers and cakes, polished rice, white sugar. But it wasn't easy to secure suitable substitutes for all the foods which we believed unfit for human consumption. What should we do in order to secure clean, raw milk, fresh vegetables, and decent chickens? The pasteurized milk which we had been drinking for years was a crime against the human stomach even though the germs which got into the milk in the course of its progress from the cow-stable to our back doors were all embalmed and thus rendered harmless. The fresh vegetables and fruits in the city markets were of necessity of inferior qualities; they had to be picked green, before they ripened naturally, in order to make it possible to transport them without too much spoilage. In addition, they withered and dried out while being shipped, stored and displayed for sale. Meat came to us from a spick and span butcher shop, but we could never forget that it had first passed through the packing-houses which Upton Sinclair had called "the jungle." After we moved to the country and acquired the habit of eating fresh-killed chicken, we could hardly force ourselves to eat chicken in the city. Nothing which a cook can do to a chicken in the kitchen can disguise for us the flavor which develops in a chicken after it has been kept for weeks and possibly for many months in cold storage with all its intestines intact inside. In the course of our studies of diet we became conscious for the first time of the fact that all these things were part and parcel of city living and the factory packing of foodstuffs to which industrialism seemed to have irrevocably condemned the consuming public.

Actually our moving to the country was inspired less by the notion that we could reduce the cost of living than by the conviction that we could live better than we had in the city. So far as food was concerned, better health was more in our minds than saving money. We sought pure food and fresh food rather than cheap food. The discovery that home production made it possible for us to enjoy better food *at a lower cost* than we had in the city, came later.

The Chayote, Good Nutrition

No, the chayote is NOT an animal but what is sometimes called the vegetable pear. So prolific is the chayote or climbing squash vine that a family fortunate enough to have one climbing a large trellis or a building need not starve. The chayote, much planted in sub-tropical America for its edible tubers and

whole chayote fruit is planted in the fall or spring and soon grows into a huge vine that somewhat resembles the grape. There may be little fruit the first year and not much the second, but after that the crops are amazing! The fruit is pear-shaped, 3 to 5 inches long when young and tender, apple green in color, and has one seed, edible and like a nut in flavor. The young shoots are edible too.

When young, the chayote is tender and crisp and should not be peeled. Its delicate flavor and texture make it ideal salad material. More mature chayotes are fine for baking or steaming and may be served with butter, oil, tomato sauce, cheese, onions, peppers, etc. They combine well with vegetables of stronger flavor and may be used in meat and fish casseroles. The mature chayotes can sometimes be stored for months.

Rich in iron, chayotes are virtually starch-free. They often contain only 1½% starch, compared with 14½% for potatoes. They have a strong alkaline reaction, are rich in Vitamin C, phosphorus, calcium and Vitamin B Complex. The high iron content is not offset by poisonous oxalic acid as is the case with spinach, chard and rhubarb.

The chayote fruit should be planted on a slant with the stem end exposed. The soil should come just to the sharp point projecting from the budding end. From that end grow a hardy green shoot pointing skyward and a root that burrows downward into the soil. Two or more chayotes should be planted together—from 8 to 12 feet apart—for pollination.—from the Santa Monica Organic Garden Club Bulletin

Financial Support For Heathcote

One of the very encouraging aspects of 1966 was the lively financial support of paying for, renovating and staffing a center on our Heathcote acres, near Freeland, Md. To every single person who sent so much as a fraction of a dollar goes the deep appreciation of all who wanted and worked for this center during the past two years.

We list below contributions not previously reported here.

On Jan. 1, 1967, James Iden Smith reported as follows:

Paid to W. D. Anacker	\$9000.00
Paid to the Heathcote Operating Fund (Ray Stevens, Treas.)	259.85
In the Down Payment Treasury	450.00
	\$9709.85

This is a very creditable accomplishment for our small membership. It bespeaks interest and commitment of a very high level. Now, in 1967, we should finish the goal — pay off the \$4000 loaned to us by Harry Kaplan and J. I. Smith and find another \$3000 to finish the full payment of the property which is costing us 6%. So set your own goal for School of Living Center, and keep the contributions coming. All are tax deductible.

Salary Fund

In addition, a special fund for a salary for new coordinators at Heathcote and payment of utility costs for 1967 has reached \$1600 in cash or pledges. The following made this possible by special contributions in late January: Jane Preston, R. A. Bays, Ruth Brickel, H. Lefever, Lynn Stone, Walker Evatt, Elizabeth Haswell, Clare Borsodi, Eleana Herrschaft, Wilma van Dusseldorp, Hermine Hurlbut, Marie Anderson, Martha Bale, Chris West, Wayne Werkheiser, Woodland Kahler, Vernon Hone, Eleanor Allen, Joe Moesel, and two other members who ask to be anonymous.

Gifts For Buying Heathcote

The following responded to a special appeal from Heathcoters (on green sheet with sketch of mill wheel): George Pelton \$5, John Sherman \$1, Marie Anderson \$300, Clinton Beachy \$1, Mildred Loomis \$100, Vernon

Hone \$25, R. M. O'Connor \$10, M. Shannon \$3, Dorothy Thomas \$1, Lynn Stone \$5, Wm. Lowry \$2.04, Chas. Raebeck \$10, C. L. Huckabone \$10, Paul Wingate \$10, Faris Lucas \$20, Will Willkamper \$3, Barney & Pat McCaffrey \$10, Earle McGue \$10, Anonymous \$5, Paul Goluboff \$5, Evan Lefever \$75, Mickey Warner \$5. Total: \$615.04

Those who continued to respond to earlier appeals, with contributions sent to Lane's End in late 1966 and early 1967, included: Lucille Ulrich \$10, Benj. Russell \$5, George Pelton \$5, Abe Bialatosky \$10, Darrel Cole \$5, A. W. Dietrich \$5, Carl Hann \$6.60, Joe Moesel \$10, Dr. H. M. Shelton \$10, Lamar Hoover \$40, Walker Evatt \$25, Jane Preston \$25, Hale Chamberlain \$2.50, Leo Kunick \$5, Ruth Brickel \$12.50, Steve Groff \$34.75, Howard Morris \$40, Alma Green \$7, Evelyn Weber \$7. Total: \$215.35

You see how many participated (some continuously each month); you see how small contributions mount up. Be sure to act on that impulse to send your help along to James Iden Smith, Heathcote Center, Freeland, Md.

Accolades, cont'd

with each other (Ken was in Illinois during this time on pre-Christmas pipe organ repairing). Their unplanned mid-winter trip to and sojourn in Florida added to their expenses.

Friends have set up a fund to assist them in this emergency. The family is now en route to Kaslo, British Columbia, Canada, on beautiful Kootenay Lake. Any contribution you wish to send will be forwarded to them (from Lane's End, Brookville, O.).

Reader Reactions

The Sprague action is most interesting. That the children have never had dental cavities is significant, and we should hear from Mrs. Sprague how they accomplished this. She must have something to share on nutrition with *Green Revolution* readers. — L. Appleberry, Yellow Springs, Ohio

Love to the Spragues — wish I could do something significant for them! — Rosetta Schuman, Columbus, O.

Big congratulations to Dee Sprague on her stand against vaccination. I'm glad the children didn't take the oral treatment either, and it's really tremendous about their teeth! My best wishes for her added understanding of herself and family and greater courage and conviction which they will need in the years to come. Best wishes to Heathcote and all strivers after the true, the good and the beautiful. — Kay Mathesius, Beaver, Pa.

We want to put a bit to a fund for the Spragues. The more we recognize the insanities of our present society, the more we tend to withdraw from it. We're not paying the 10% tax on telephone that supports the Vietnam war. Yet we feel some responsibility for the horrible things happening there. As long as we are part of this economy, how can we feel otherwise? We too want to live a simple life on the land in British Columbia. This may be part of the answer for us. — Darrel and Margaret Cole, Michigan

Here where freedom is stressed and preached more than anywhere else in the world, I was shocked to read in the January *Green Revolution* that vaccination is compulsory for children attending schools.

I am not opposed to vaccination or medicine as a system of health, but I am opposed to compelling this method on everyone. I am in favor of those who believe in vaccination having their "shots." But those who have good reasons for believing vaccination is not in the best interest of health and welfare should be free to use other methods. We must continue to work that the rights and freedom of minorities be protected. — Sherman Fong, 1109 W. Salvador, Napa, Calif. 94558

THE GREEN REVOLUTION — 3 March, 1967

ADVERTISING RATES

Classified: 35c per line. Minimum 3 lines or \$1.05. Average line has 40 spaces.

Display: \$5 per column inch. No discounts on any ads. Payment must accompany order.

Deadline: 10th of preceding month (example: April 10 for May issue).

Send ads to: School of Living, Brookville, Ohio 45309.

WANTED — Someone to work in garden, house & health store in exchange for food and private trailer living quarters. H. R. Lefever, Rt. 1, Spring Grove, Pa.

BACK IN BUSINESS AGAIN. Organically grown citrus fruit: (per bushel) grapefruit \$4.50, oranges \$5; express extra. Shipping season through June, maybe later. No insecticides, fungicides or herbicides used. Fruit not gassed, unwaxed, no color added; washed in clear water, otherwise as they come from tree; in mixed sizes only, all grown on orange root stock. Organic method followed for 20 years. L. P. DeWolf, Crescent City, Florida 32012.

CHICAGO Intentional Communities group is being formed to do research and to establish an intentional community. Write Richard Simonson, 2459 N. Seminary. s(2)4-67

HOMEGROWN SEEDS for sale: Delicious winter squash, large; large pumpkin, thick salmon fleshed, pink rind, oblong; large pumpkin, thick salmon fleshed, heart-shaped; big red beans; white hominy corn, largest grains of any; sugar trough-bushel gourds; 3 to 4 foot dipper gourds; mammoth zinnia, mixed. All the above, 15c a pkt. plus postage. elephant garlic, cloves 25c. Aloes plants 15c, larger 35c. Tree of Heaven plants, 4 for \$1; 2 to 4 ft., 3 for \$1. Strawberry plants, 100 postpaid: Gem, \$4.50; Ogallala, \$5.50. Effie Neie, Box 1025, Alpine, Tex. 79830 n(2)4-67

SUNDRIED, unsulfured fruits, herbs, unbleached nuts, saltless olives, avocados. Frank Smith, 5685 Oak Knoll, Los Gatos, Calif.

HEALTH REJUVENATION. Fasting. Vacationing. Weight reduction. Nude sunbathing. Spring water pool. Gulf beaches. Delightful natural foods. Health lectures. Rates \$9 up. Cooperative employment available. Write SHANGRI-LA HEALTH RESORT

Bonita Springs, Florida 33923-G

Enclose \$1 for book, "Fasting Can Save Your Life." (5-66)3

LIVING HIGH by June Burn. Joyous home-stead classic. New illus. edition, \$3. Wellington Books, 346 Concord, Belmont, Mass. (y4)

THE OWNER-BUILT HOME is now complete. Volumes I, II, III, IV are available (\$2 for each volume) from: Ken Kern, Sierra Route, Oakhurst, Calif.

COOPERATIVE LIVING aimed at a permanent community patterned after B. F. Skinner's Walden Two. Write Walden House, Box 8971, Washington, D. C. 20002.

WANT CONTACT with persons interested in gradually forming a joint family, large and stable enough to effectively and efficiently fulfill functions listed by R. Borsodi in Part III of *Education and Living*. Max M. Lund, Rt. 1, Box 174, Shelby, N. C. 28150.

ORGANIC GARDENER, vegetarian, desires position with salary and family quarters. Wife, executive secretary. Trustworthy, clean-cut, capable; highest references. Prefer a warm climate. Write RFT, c/o Green Revolution, Brookville, Ohio.

KERISTA'S erotic ethic and four etc's. Includes a Kerista Reading List. \$1 from Kerista, Box 34708, Los Angeles, Calif. 90034.

BACHELOR, 33, in northwest, requests correspondence with sunpy girl who relishes raw food, classical music, organic gardening, and who values Thoreau, Krishnamurti, Summerhill. Aim: companionate union, RVM, Green Revolution, Brookville, Ohio.

INDIAN HOLY PICTURES, from India, 50c each. Indian shirts (Kurtas), thigh length, S.M.L., white embroidered, \$8. Double Happiness Traders Unlimited, Box 368, Santa Fe, N. M. He who loves has no time for hate.

living the good life

by Scott & Helen Nearing

Read details about their organic gardening, house and greenhouse building on a New England homestead farm. Clothbound Photos 210 pages \$3.50 FOREST FARM, HARBORSIDE, MAINE

Ode to Sassafras

Let others sing of signs of spring, the violet and crocus

That reappear in landscapes drear to springtime's hocus-pocus!

Let others toot their poet's flute in praise of birds and grass,

I twang my lyre with vim and fire in praise of sassafras.

The other guys may rhapsodize of fruit trees gaily budding, Of little drops of silver rain upon the windows thudding; Of pussy willows, skipping lambs, and chickens from the shell— I move and ode to sassafras that doth its virtues tell.

I gaze upon my winter face—the mirrors sadly frame it.

I say, "That face is a disgrace;

I do not care to claim it!

It does not match the springtime scene,

so rosy and so splendid!"

And then I get some sassafras and all my woes are ended.

All those who say "Alackaday" and scorn this foolish notion

Would surely smile, and find worthwhile the world's most heavenly potion.

For Communists and other sects like Bolshevik and Fascist

Don't mean a thing in days of spring

if one's a sassafrasist.

—Mary E. Bostwick from *Easter Ideals*, Vol. 3